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and lucidly. He tells his story in a straightforward and spirited manner and, while no detail of importance is omitted, he is never prolix. This happy combination of judicious conciseness with ample fulness of treatment is a distinguishing feature of the book. The author has incorporated in his work the results of Eduard Meyer's searching chronological investigation² whereby the long-existing chaos in this field has at length been reduced to order, so that the subject of Egyptian chronology now stands upon a secure foundation. According to Meyer's conclusions, adopted by Breasted, a margin of error of about a century in either direction must be allowed in case of any given date from the First to the Eleventh Dynasties, while for the succeeding period the possible error is nowhere greater than a decade. The very great advance in historic accuracy marked by the establishment of Meyer's chronological system, resting as it does upon proof amounting to absolute demonstration, can be best appreciated when it is remembered that formerly, to cite a single instance, the dates assigned by different Egyptologists to King Susfru, the last Pharaoh of the Third Dynasty, showed an extreme divergence of nearly a thousand years.

Dr. Breasted's *History of Egypt* marks a very distinct advance. It is an able treatment of a most difficult subject by a thoroughly competent scholar, in accordance with the best principles of modern historical investigation, and the author is to be congratulated upon the production of a work of such excellence both from the literary and the scientific standpoint. The book is profusely illustrated, and the typography is excellent.

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Studies in the Book of Job. By REV. FRANCIS N. PELOUBET, D.D.
New York: Charles Scribner's Sons, 1906. Pp. 115. \$1 net.

The story of the "Hebrew Hamlet" still continues to fascinate lovers of the best literature. The adventures of Ulysses, the world-wanderer, are not more entrancing to thoughtful men than those of the man of Uz who never left his tell of ashes and dung. Indeed, this greatest Greek epic of war is in several respects notably inferior to this Hebrew drama of the soul. The last dozen years have produced some of the best commentaries and monographs on Job ever written; yet there was need of just such a book as this, which is not inferior to Moulton or Genung in its power to bring to the ordinary Bible-reader a new and vivid realization of the treasure hidden in this Arabian ash-field, while for teachers it is of unique value.

Its method is pedagogical, and differs from that of all previous writers:

² *Ägyptische Chronologie*. Von Eduard Meyer. Berlin, 1904.

"In addition to the formal plan, general statements, Bible references, and questions, it offers suggestive thoughts, illustrations, practical applications, light from literature, and all that can give, not only knowledge, but inspiration and character-forming power." The bibliography is extensive and well selected. It has five divisions: (1) books and commentaries to be recommended for the members of an ordinary Bible class; (2) commentaries which give more or less of the critical processes and results; (3) monographs on Job; (4) sidelights; (5) comparisons and contrasts with other literature. The commentaries mentioned are exclusively in English or translations. The monographs include such works as Peake's *Problem of Suffering in the Old Testament*, Wall's *Oldest Drama of the World*, Froude's *Essay on Job*, etc. As "sidelights," Mozley's *Essays*, Bushnell's *Moral Uses of Dark Things*, Hinton's *Mystery of Pain*, Hall's *Does God Send Trouble?* and Professor Butcher's *Harvard Lectures on Greek Subjects, Greece and Israel*, are recommended; while such writers as Aeschylus, Sophocles, Plato, Goethe, Dante, Milton, Shakespeare, Browning, and even Zola and Omar Khayyam, are well and freely used in the illustrations and comparisons from "other literature."

The book is not written "critically," but the only unfair antagonism of criticism which the reviewer has noted is in a quotation from Genung affirming that critics think of Elihu's speeches as a later addition because "for their conception of the poem's scope and purpose he is in the way; they cannot help desiring his absence"! While Peloubet is a great admirer of Genung, he does not usually follow him in his dogmatism, nor in his peculiar transactions, nor in his worst misinterpretations—as, e. g., the meaning of the Elihu speeches. As Dr. Peloubet, however, almost invariably accepts the old views of Job—dating it in the time of the Judges and putting to one side all questions even of text-criticism—it would be well if the ordinary reader could supplement this work with some other small and clear but critical volume, like Driver's *Book of Job* (Clarendon Press, 1906). It must be admitted that, with the exception of Driver, there is scarcely a modern critical commentary fitted to the needs of the man of the street. To come to Peloubet after reading a typical modern commentary on Job is like coming to the home fireside from a surgeon's operating table. This poem as it comes from the hand of its latest biblical editor may be "lame in its feet," but its author has a heroic soul and is a fit companion with the princes of literature. This Mephibosheth, counted by all poets and all scholars worthy to sit at the same banquet of honor with David, the sweet singer of Israel, and with Solomon the Wise, cannot be understood by the chiropodist absorbed with his work beneath the table. That the book as it stands has

gained such a position in literature is good proof that it is not such a collection of scraps as some critics have supposed. Peloubet, at any rate, is sure of this, and approvingly quotes the remark of the *London Spectator*, that "it is as impossible that a first-rate poem or work of art should be produced without a great master-mind to conceive the whole as that a fine living bull should be developed out of beef sausages." However, such discussions take but little space, lying outside the main purpose of the book. To use another of the author's figures: "It is not the history of the violin we want, but the music." Accepting the poem just as we have it, he thinks it to be a perfect, artistic whole, and works out from the book with much skill his four solutions of the "Mystery of Suffering in God's World, in its Twofold Aspect—its Relation to God, and its Relation to Man." These solutions which our author believes to be systematically developed in the argument are: Part 1, "Trouble Is a Test;" Part 2, "Trouble Is a Punishment;" Part 3, "Trouble Is a Discipline;" Part 4, "Trouble Is an Insoluble Mystery;" Part 5, "The Good Man Always Comes to True Success at Last."

How far the author's success in harmonizing all portions of the argument to this symmetrical scheme is dependent upon his plan of selecting the passages for comment which seem most spiritually appropriate, only giving attention to "dark passages" when "the seemingly dull and commonplace stone broken open by the hammer of a word of comment reveals a cluster of jewels," must be left to each reader to determine.

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Hebrew Ideals: From the Story of the Patriarchs. Part II. Gen., Chaps. 25-50. By REV. JAMES STRACHAN, M.A. Edinburgh: T. & T. Clark; New York: Charles Scribner's Sons, 1906. Pp. 170. \$0.60.

This book, written for young students, is an attempt at appreciation, not criticism. It is not a study of documents, and does not attempt to go behind the narratives in Genesis, but regards them as a faithful reflection of the prophetic ideals of the ninth and eighth centuries B. C. Outside of a single sentence in the preface of Part II, there is hardly a note of time or a historical allusion. The result of this for most readers, especially those unfamiliar with the reconstruction of Hebrew history, is an unconscious anachronism. The moral ideals of the ninth century are pushed back a thousand years or more to those rude days before the emergence of nomadic Israel into the more settled life of agriculture. A very few pages of intro-